

A N S W E R TO THE REFLECTIONS on the Five JESUITS SPEECHES.

OR,
General Rules of CHRISTIAN CHARITY.

TOGETHER WITH
The Speech of HENRY IV. King of France in behalf of the Jesuits.

FOR purposes best known to the Divine Wisdom, God has been pleased to suffer amongst men, some who never had inclination to goodness, generosity, or any the least moral virtue: Such true Children of him who was a Lye from the beginning, cannot indure any other man should be esteem'd pious, just, or true; of such our Blessed Saviour speaks *Matt. 11. 18.* These Diabolical natures combat Religion as their most mortal Enemy, in what shape soever they meet it: If it appear in severe mortified Devotion, then it is called by them madness, as of *St. John Baptist, Behold a man that has a Devil;* If it comes drest in the charming shape of Love and Sociable Conversation: Then (as the Blessed Jesus) beheld a Drunkard and a Wine Bibber, a friend of Publicans and sinners: Such children of Perdition, full of Envy, Malice, and all ungodliness, are ever busie and taking more pains to serve the kingdom of darkness, and compleating their full measure of wickedness, then the best of Saints do to arrive at those blessed Mansions prepared by their loving Redeemer in the Kingdom of the God of Love: Of this sort of Spirit must he certainly be, who was Author of the Preamble and Postscript Printed with the Jesuits Speeches: For were it likely that men should be so Insatuated by the Principles of any Religion, as to die with expectation of reward from him they call the God of Truth, when they invoc'd him with their last breath as witness to a Lye, could it be possible, I say, that men should arrive at such madness. Yet ought poor limited and undiscerning men leave them to the Judgment of the Great, Wise, Just & All-seeing God to punish them as they deserve: But nothing is more certain than this Truth, that the God of Truth hates falsehood above all things; and therefore when provok'd both by that, and the utmost contempt of his Divine Majesty, by being invoc'd to be a witness to a Lye, he will above all Crimes punish such contempts with his utmost vengeance: And is it possible, but that all men of all Religions, who believe at all the Immortality of the Soul, should also believe this Truth as certainly as they must believe there is a Divinity, which gave their Souls that immortality. Yet dares this uncharitable Author, as if he were the great searcher of hearts, accuse five persons, pretending (as he says,) to Dignified Orders of Religion and Sanctity, together with the perfections of Noble Learning (which usually betters men) to break through all the Impalements of Divinity and Morality, and with a terrible Lye to take their ultimate farewells, merely for the vanity of Imposing a belief of Martyrdom, and to insinuate their Heresie into the Credulous and unstable: Oh! most ridiculous conception, unlikely indeed to bear so great sway with the living as the last words would do of the most Notorious Malefactors, much less theirs who by a continued series of Good Life and Modest Behaviour had spent their time, (as they thought,) in their service of God, living some of them to a great Age, without being Accused of any Crime against Humane Society, until this the worst of Crimes which was Sworn against them; but that single one of Designing the Murder of Gods Vicegerent their Anointed King, if true, was enough to make black a continued life of virtue, longer then *Mesbuselem;* but they with their last breaths deny their guilt, and others upon the Bible swear it, these are but four, and they were but five, those were persons who had Dedicated themselves wholly to the Service of God in the way they [at least] believed true; three of these are men by their own Confessions guilty of many Foul and Notorious Crimes, not yet giving the least Testimony to the World of their Conversions by a good life, all of them of Indigent and Desperate Fortunes, which they have well amended by their pretended Discoveries; which true or false, it concerns them as to their well being here to make good; the others can have no benefit by their Attestation, (but if false) the Eternal Damnation of their Souls; a bribe no man would be found of. Now if this be seriously considered on both sides, will it not be enough to sway with the most Partial Standers by, at least to suspend his Opinion of the Truth until it shall be revealed either in this World, or the next by the Almighty God, to whom they have sides on both appealed, and who alone sees Truth through all Disguises.

But not to suffer all the dirt to stick, the malicious Pen of this Author has thrown on their (at worst but doubtful) Memories, we will slightly consider the strength of his Arguments, avoiding all offences to the Magistrate and the Laws we live under, by whom supposing this (scarce probable) Evidence against them true, they were most unjustly Condemned.

His Preamble & first Paragraph of his Postscript, tends only to perswade us that these 5 dying men did hope by their damnable Lyes to escape Purgatory and leave it on their Left Hand, and at once skip from the Cart to *Jacobs Ladder*, mount directly up to Heaven; which no man in his right Wits can believe, except their Accusers will swear they told them so, or that he would produce some Authority from Popish Doctors, that should not only allow Equivocation lawful, but dying in a Lye Meritorious: For as for his calling them in the close of that Paragraph *Ipsi sancti* Rebels and Malefactors when they first Arrived, that can be no proof against them, since the same Argument holds against Christianity it self propagated by the Apostles and their followers contrary to the Laws of Nations then in force: And to which all persons pretending to make Converts may readily reply in the words of the Apostle forbid by the Jews to preach any more in the name of Jesus, *Whether it be better to obey God or man, judge ye.*

I do not undertake to vindicate the Religion these men Died in, much less the Opinions or Extravagancies of some Doctors of it, the Laws forbidding the one, and the Romish Church it self the other: I will therefore only say it is no more just to tax the whole Society with the Heterodox Opinion of two or three men; then it would be to accuse Protestant Religion with King-killing Principles, from the practices of some called so in the Murder of *R. Charles the first*; and from the multitude of Sermons and other Discourses Printed in Commendation and Vindication of that detestable villanie: But because our Author refers much to the Oration made to *Henry the Fourth of France*, I will only by way of Reply, insert that Great Kings Answer to it, mention'd by *Mr. Gaven*, which was in these words,

The Speech of Henry IV. King of France in behalf of the Jesuits.

THe care you shew of me and my Kingdom is grateful to me; albeit you shew not to have thoroughly weighed the things you demand, nor are you, as yet, so well acquainted with my thoughts, as I am with yours.

1. You deem the weal of my Kingdom to consist in the proposition you have made; and you tell me it is a matter that deserves to be most carefully deliberated. And I tell you, you have said nothing which I have not most carefully weighed, and most diligently examined by my self these Eight or Nine Years.

2. You take your selves for men of great understanding and experience in the Common wealtb. But believe me, I know as well as You all that hath been in Controversy in this matter.

3. First of all you object to the Fathers of the Society, the Assembly of Poissy; * but without cause. For if there had been at that place others like many of them, the Catholick Cause would have had a more happy success. Therefore that which you turn to their Dispraise, any just Umpire will attribute to their Virtue. But that which I most wonder at your Judgment for, is, that so preposterously you condemn the Society of Ambition, whereas the Fathers of the Society with a constant Submission, have ever refused all Honour and Preferment, as well Ecclesiastical as Political: And which is more, they bind themselves by Vow not only not to aspire to Honours, but even to refuse the same when they are freely offered unto them. Consider their whole course of life, and you shall find that all their Ambition is to labour for to help all, and that without any pretence of Interest or Gain. They value not the expences of their own pains, so they may profit many.

4. But you call to question the very name of the Society of Jesus, and for that you tax them. But see with what reason, For if they must be blamed for that holy name, what shall we say for those Religious persons who take their name from the most blessed Trinity? And your Daughters here at Paris; what will you think of them that call themselves Daughters of God? Finally how will you censure my Knights, who are called of the Holy Ghost? Truly I do not more dislike them that take their name from Christ, then any other.

5. You object that the Divines of Sorbon condemned the Jesuites. I do not deny it. But they condemned them being innocent, unknown, and unheard. For this I call to witness, those very Divines themselves, who now admit them; whom their Predecessors banished, and honour them whom they contemned; nay they praise now and extoll those that were condemned, and stick not to take them for their Directors, and Masters, in all kind of Learning.

6. You tell me Jesuits have hitherto remained in France only by connivance. Here I acknowledge, and reverence the Divine Providence, that hath reserved this Honour for me, not yet Atchieved by others, that I should establish in this Realm the Society of Jesus, which hitherto hath had no settled abode in France. My Predecessors have received the Society, I will Patronize and preserve them.

7. Peradventure you will turn to the Jesuites discredit, that for which you ought to praise and honour them: The University of Paris earnestly and openly opposed them. And what, I pray, was the cause of this opposition? All was, that the Fathers did not only equal others in Learning and Industry, but also went far beyond them. A clear Testimony of this is the great number of Youth that frequented the Fathers Schools, where (together with Learning) they Learnt vertue. But to stop this opposition, I will make a Decree that the Universities of Paris shall no more oppose them. And this you will be glad of.

8. But you will tell me, that the ablest of your Parliaments got not their Learning of the Jesuites, This I will not much gainsay. For the ablest of you, as they excel in Learning so they exceed in years. These got their Learning in Forreign Nations, before the Society set foot in France. Others did not so, and so I am certain they think and speak otherwise. And what need they speak? the matter it self speaks. We our selves saw how at the departure of the Society out of France, all the Muses seemed to depart. Our University was desert and mourned: Those came seldom at it, who before in great numbers frequented the Fathers. Tea many departed the Realm, and forsook their Country to study in the Societies Schools; nor could your Decrees or Threats stop them.

9. You say the Fathers joyned themselves to the League, that is not to be imputed to their fault, but to the iniquity of the times. But this I persuade my self, upon the assurance I have of the Integrity of their Consciences, that they will become such towards me, as it becometh them, who mindful of benefits, desire to shew themselves most grateful.

10. Now some of you impose on the Fathers a new Crime, and peradventure as yet unheard of, saying, that they draw to their Order young men of the most forwardness and best dispositions. An unpardonable Crime; yet I praise them and esteem them particularly for this that you condemn. Do not we, though in a different matter, do the self same? A Captain that is to raise Souldiers, does he not cull out the choicest, and leave the meanest and lest hopeful? In your Parliament, when you choose a new Court, or fill up an old, do you prefer the unlearnedst, and least apt for business? If the Jesuites put Unlearned Masters in their Schools, or in their Churches ignorant Preachers, would you not with reason blame them? What offence is it that the Jesuits should provide the fittest they can, both for Church and Schools.

11. That slander which concerns the Jesuits Treasure, is as false as common. Go visit all the Colledges in France, search all their Treasures, sum all together, and you will scarce find twelve, or at most fifteen thousand Crowns. I know well how poor and slender furniture and Provision was both at Lyons and Bourges. Nevertheless 30 or 40 persons were to be fed in each of those Colledges; whereas their yearly Revenues was scarcely sufficient for eight Masters.

12. The Vow of Obedience with which they tie themselves to the Pope doth not oblige them to be more faithful to externes, then to us. Neither is there in that Vow any thing contrary to the Oath which they will swear unto me. They will attempt nothing (I am sure) against their Prince. That Vow to the Pope, bindeth them to go to Barbarous and Savage Nations that they may reduce them to the Catholick Church. The whole World testifieth that the remotest Regions of the Indies, together with infinite Hereticks, have been by their pains and Learned endeavours brought to Christs fold. I remember I have often said, that if the Labour of the Spanish Fathers be so profitable for Spain, why should not France with reason expect the same? Is that Kingdom more fortunate and flourishing then this? Spain is loved by the Spaniards, and why should the French hate their Native Soil?

14. But as you are wont to say, these men seek to be admitted into Provinces and Kingdoms what may serve they can: Pray you is this an offence? 'Tis the custom of all that follow the instinct of nature. I myself, by what means I could, sought to get my Crown. However we cannot admire the Fathers constant patience whereby they go through so great and hard matters, and bear so many and so heavy Crosses.

15. Neither do I Esteem them the worse, for that they be so observant of their Rules and Constitutions. This is that whereby the Society doth increase, flourish and better it self every day more and more. For this reason I thought not good to change any of their Constitutions or Rules, though I have made some change in others, which was not approved of all. But that's no matter.

16. The Fathers of the Society hath many back friends, among some that seem Holy and Religious persons, who speak ill of them. This no wise man will wonder at. Our Age is not come to that sanctity, that Ignorance should cease to have Learning, or corruption of manners leave to envy integrity of life. It was so in times past, and so 'tis still. These mouths always gnawing on Learned works. No prosperity so circumspect, that can escape the tooth of malice, hatred and envy, always attended the highest things. I observed, when it was consulted about the recalling of the Jesuits into France, that two sorts of men did specially oppose themselves, Hereticks, and loose living Church-men: The one was moved thereto by their bad faith, the other by their bad life. But I am so far from being hereby moved to alter my intended purpose, that I am more confirmed in my resolution.

17. The Fathers of the Society, speak and think honourably of the Pope, so they should, and so do I; I joyn with them, since I am certain that in averring and defending the Popes Authority, they differ not from other Catholick Divines.

18. Neither did their Doctrine ever give occasion to Clergy-men to deny me Tribute. Now is there any to be found whom these Fathers Words or Books animated to Killing of Kings. Whatsoever some have patched together to bring them to discredit, is all a Fiction and meer Fable. Thirty years and more are passed since the Fathers began to instruct the Youth of France both in Vertue and Learning. Of these some have gone through with all their studies in their Schools. Others have broke off, and applied themselves to Physick or Law. Tell me whether any of these ever learnt of their Masters to lay hands upon Kings, and to kill them? I tell you the Fathers are so clear, that they are content to appeal even to their enemies judgement. There are some Pulpit-men among the Hereticks, who were trained up in the Fathers Schools: Ask these men their judgment concerning the Jesuits Lives and Doctrine: But whose cause is so good as to desire to be tryed by Enemies? Yet I am sure in their case this has been done, The Ministers have been asked their judgments of the Jesuits: And they have given no other answer, but, That the Jesuites Lives cannot be Reprehended, and for their Doctrine, that it is in too clear a Sun for to be questioned. Surely few can be found that will dare to stand to their Enemies judgment, their security of Conscience must needs be great, that fears not any Adversaries Verdict.

19. The Confession of Barriere, who attempted against my person, doth not infringe that which I have said. For so far was any Jesuit from that fact (which you nevertheless affirm) that one of these Fathers of good credit advised me of it in time, and another of them deterred Barriere from his Attempt, proposing to him Gods heavy Judgments due to such Malefactors.

20. As for Catel, all imaginable torments, were not able to wrest the least word against Varadius or any one Father of the Society. If this be not so, why spared you the guilty? Why let you them go when you had them fast? why punished you them not according to your Law and Court?

21. But to grant you that that never was; suppose some one of the Society had attempted against my person. Will you condemn all the Apostles for one Judas? Shall the punishment light on my head, for whatsoever any of Souldiers shall trespass in Military License? I acknowledge the hand of God, whose will it was to have me pressed and humbled at that time; the same hand raised me, and set me safe again. Gods goodness and providence be thanked. I have learnt to forget and forgive injuries for Gods sake, as I willingly do for that King who is greater than myself. And now I will be so far from remembering injuries done unto me, or revenging the same, that I will dayly offer up prayers for my enemies. All of us have need of Gods mercy, which is no ways better to be obtained, then by promptly and readily pardoning those who have offended Us.

NOW it is plain by this Discourse, that this great and wise Prince had well consider'd what he spoke of; and had he found their Doctrine to be such as is pretended, he would have been too nearly concern'd to have become their Advocate and Protector.

As for the pretended horrid Ceremony for Consecrating a Person and Dagger, design'd for a Royal Massacre. I will only speak of it in the Authors own words; that it is an Invention of Men worse than Devils, a Lie indeed of so impudent a nature, that it is enough to amaze Heaven it self, to see how Devils Incarnate can out-do in malice the Spirits of everlasting Darknells.

Let any impartial eye observe the Countries our Author sums up to banish the Jesuits; and besides that, he will find false causes assigned in most, if not all the examples: He does in his last overthrow all that he has said, for if Ferdinando King of Sweden was Expelled his Kingdom for endeavouring the Re-admission of the Jesuits, then it is as plain that he did not believe they held Tenents destructive to Kings, as it is that these did who destroyed him, as much as in them lay by Expelling him his Kingdom for defending the Jesuits. Thus malice makes men blind: But above all, whocan believe him, when he says Father Harcourt's Letter about Sir Edmondberry Godfrey's Murther written three Hours after it was done is so publickly to be seen, when any man that reads the Tryal may perceive it could not be produced; and if it were found since, and so publick as he pretends, no doubt our Author would have as well recited it, as refer'd to it, for doing so would have been worth all he hath said.

As to their Prayers for the Judges and Accusers, in my Judgment they were more likely to proceed from Charity than Malice, let our good natured Author be of another Opinion if he pleases, but his reason for the contrary is none; for it is well known St. Stephen at his Stoning did the same, and yet desired neither Prayers nor Tears of those that were not of his own profession; but it is true those Prayers may become Curses to the Witnesses, if the Deposition against them be as false, as it is evident some of what they have Deposed to King and Council hath been, as I could instance in the Case of *Don John*, and divers other matters, if I were minded to disparage the Kings Witnesses, as they call them: But this I cannot forbear observing, that it may be justly said of some of them, as Doctor *Dan* says of Witches, *That they confess things impossible*. But leaving them to the great Judge of all things, I will only remind them of this Truth, that if they betray innocent Blood for Gain, and make Gods Name contemptible, by invoking it to a Falsehood; no Equivocation, nor Mental Reservation, will shelter them from his dreadful vengeance which he in his due time will visit them with: And it is a thousand to one he will for Terror to others and Dispair to themselves, make them the most miserable and contemptible wretches breathing in this World; but if they have Sworn Truth, let them give a luster to it by amending their Lives, that they and the Nation they have saved by their Discoveries may glory in one another, to the confusion and destruction not only of these, but all other its enemies.

But to conclude, I will desire but any reasonable man to consider the absurdity of their Arguing, who pretend that not only these last five, but the eight others condemned by the same Evidence, had Dispensations to die with Lyes in their Mouths: And that by the Doctrine of Equivocation and Mental Reservation, they and all other Papists can say and Swear any thing, when it is plain to all the world, that nothing but their fearing to Swear falsely layes them lyable to the Laws against Popery; can it be believed that men who forfeit Peerage, Offices of Honour, Trust, Power and Profit, loose two thirds of their Estates, and make themselves more obnoxious to more severe Laws than ever was in force against Christianity during the first ten Persecutions, and all this because they will not Swear against Conscience, can have Dispensations so convenient to their earthly well being, and make no use of them; nothing can be more contradictory to human reason then these Calumnies, nor can any indifferent person chuse but see through such absurd contradictions. In fine there has thirteen men, of which one a Protestant, have died already by the Accusation of these four Witnesses, all have gone out of the World absolutely denying the matters they were accused of, any one of them might have secured a Pardon by confessing his Charge; they have been all of them of approved Honourable Coverlation in their several callings during the rest of their Lives, and yet we must not believe one tittle of their last words spoke so plainly, (if false) to their destruction both here and hereafter; to their destruction, and not the least to their Interest: Yet on the contrary we are not so much as allow'd to doubt the Fidelity of their Accusers, though men Notorious for Scandalous and Wicked Lives; men who from abject qualities assume to themselves by this means Dignities, and pretend to Honours and Titles; and who from the extreamest Poverty and Necessity are advanced to Opulency and Plenty for Accusing persons of Consulting with them about Affairs of so high a nature as the Alteration of Kingdoms, and Murdering the best of Monarchs. Persons of such Qualities and Fortunes, as would with *Job* have disdained to set them with the Dogs of their Flock, who if they would have made use of such pitiful Instruments, would certainly have taken care for their support, and not have seconded their Imprudent Election of such Counsellors in matter of so great Trust, with a second Error of suffering them to want when they had trusted them, but would have provided for them as those we see do sufficiently, who now make use of their service; but though we may not call them perjured persons until Convicted, which their Protectors will easily prevent, by not permitting them to be Indicted, yet none can deny us the liberty of thinking that men will easily discern the difference between the Dying and the Living Testimonies, let their Pretences and Lyes be never so many; But to the God of Truth we refer both Causes, not doubting but in his good time all these secrets will be brought to Light to his everlasting Glory.

POSTSCRIPT.

Since the former, there is come forth another Paper called, An Answer to the Jesuits Speeches, by *Efraiel Tong D.D.* full fraught with labour and studied falsehoods, but so plainly malicious, that nobody who had not been a witness of the success of their ill spun improbable stories in their first pretended Discoveries, could have had the least hope, these should have prevailed with one man, so contrary to the sentiments of human nature. No, we all too well know Sophistry vanishes at the approach of Infalible death, and that *Dr. Tong*, and the more harden'd Imposture his Companion in Title and Design, will find at the approach of that Grim Usher to their Eternal abodes, no resolution but a good Conscience can make them follow him Smiling, this Truth writ with an indelable Character in every breast will save us labour to answer his frivolous Anatomizing those mens last words, delivered so cheerfully and heartily at their Execution; only we may safely make reflection on the last Paragraph of his Impious and Uncharitable Paper, where he says, It is no more then they expected, a Truth undeniable as to him and his Companions, who cannot but be Conscious to themselves whether the Evidence given against them be true or false, and from that might well expect their denial, which no man else that believed them guilty did or could: But it is in vain to warn thinking people from making natural reflections on these mens dying words, until it be proved that they made it their practice to violate all Laws Human and Divine, by better Evidence then such as have been notoriously guilty of doing so, by a continued series of Cheating, Stealing, Robberies, Perjury and Burggery, and all other unnatural Crimes and Uncleannesses sufficiently known, and above denial publick to the whole World; but what Truth can be expected from a low spirited Wretch, who for a little Money (of which he complains he has been Consented too) can be contented to debase his Character of Divine to be the Zany or Deputy Devil to such Mountebanks.